The Christian Socialist

The Golden Rule Against the of Gold

Entered as Second Class Matter January 21, 1907, at the Post Office in C ct of March 3, 1879.

Eleventh Year. No. 16. CHICAGO, ILLINOIS, S .5c Per Copy. 25c Per Year

N Y PUB LIBRARY
N W 40TH
NEW YORK CITY N Y
C

Moses a Marx or Religion and Revolution

By Edward Ellis Carr

¶Religion is Essentially Revolutionary. That Revolution of the Soul Called Regeneration, if Genuine, Requires that the Whole Life and All Conduct, Individually and Socially, and Especially with Relation to Business and Politics, be Revolutionized into Harmony with It. The Soul in which True Religion Dwells will Represent Christ and Do His Will in All Human Relations. If Church members Lived the Revolutionized Life of Real Christianity They would be Mighty Forces Revolutionizing the World. ¶Religion which is Not Revolutionary is Dead—That is Why the Churches of America To-day are so Weak and Why in Europe they are Prostituted to the Support of Imperialism and Capitalism—That is Why Atheism Sweeps like a Flood over the Countries where the Church once had Greatest Power. ¶The Judean Religion under Moses and the Christian Religion under Jesus and the Apostles both Began as Working Class Revolutions. Modern Socialism comes to Complete the Revolutionary Work of Moses and Jesus and to Establish the Everlasting Brotherhood of Man. The Startling Harmony between Moses and Marx is Clearly Shown in this Article.

THE CRY OF THE PEOPLE

The night was sultry, breathless, silent. The rank grasses stood motionless on the moist banks of the Nile and the bright stars gazed from on high like the solemn eyes of angels upon a world apparently dead. Even the current of the great river seemed only half alive as it moved slowly, almost wearily, among the tall reeds that grew in the rich shallows near [illegible]

Back from the sluggish river on higher ground the dim outlines of many huts were discernible in the darkness which deepened in the distance as the mass of hovels cut off the vision, leaving the impression of a large, dense, miserable, slave settlement. This vast collection of mud huts was one of the many in which tens of thousands of persecuted Hebrews dwelt.

Not a human form was visible except occasionally that of a soft-footed Egyptian guard who stole about the narrow, sandy streets as if seeking to surprise some restless victim of oppression venturing out. From the people in the huts came sighs of weariness and sounds of pain. The agonies of birth and the agonies of death vied with each other in the darkness, heat, and poverty of the hovels. Yet the Hebrews were multiplying too rapidly for the pleasure of Egyptian statecraft, and, lest the slaves become dangerously numerous, the order had gone out to kill all the male children born; therefore the shrieks and wails of bereft mothers and the loud curses of outraged, helpless fathers sometimes shattered the silence of the night. During the quieter hours the deep breathing of tired men and women, the sighs of trouble-waked, rebellious thinkers, and the moans of the sick and desperate mingled in a low, deep sound, sensed only by the sympathetic ear, which seemed like an age-long, agonized, speechless prayer for humanity's deliverance.

From one of these huts with fear-paled faces and stealthy steps moved a tall, dark woman and a girl of perhaps twelve years, carefully carrying a basket between them. Timidly, keenly watching for the deadly Egyptian guards, they slipped among the shadows and slowly worked their way to the edge of the town and across the sandy fields to the brink of the quiet river. The eyes of both were blurred and their faces swollen red with weeping.

By the margin of the mighty stream the woman dropped upon her knees, cast aside the [illegible] the basket and revealed a beau- [illegible] sleeping as sweetly as if guarded by God's mightiest angels. Sobbing with sorrow and gurgling with joy, yet striving to restrain herself lest the babe awake and his cries be heard by his inhuman hunters, the mother kissed him tenderly, proudly, solemnly, from face to feet, then held him wildly to her breast as if she meant never to let him go.

At last, realizing that she dared delay no [illegible] or less [illegible] arms toward the faith-kindling stars, and with many sobs and tears prayed earnestly to the God of Israel, silently expressing the misery and hope of her people, and especially commending the promising babe to the care of Omnipotence.

Yielding the sleeping infant for a moment to the tearful good bye kisses of his brave young sister, the heartbroken yet strangely hopeful mother placed the babe once more in the basket, tucking the light blanket about him with numberless soft caresses; and then the two women—for the girl had been aged before her time by toil and sorrow—carried the basket out among the reeds in the shallows near the favorite bathing place of the daughter of Pharaoh. There they left it with soul-deep prayers, and the maiden remained watching near the river.

* * * * *

Forty more years of suffering had rolled slowly like a vast Juggernaut over the afflicted people when, in one of the brickyards at Pithom (sometimes called Pa Tum) where the slaves were building huge fortresses and storage houses and were being driven beyond endurance by the relentless sarey massim, or government taskmasters, a quarrel occurred between a Hebrew slave and an Egyptian foreman. Fearing death, yet desperate from injustice, the slave protested against the fierce tyranny of the petty officer. Seeing the trouble and sympathizing indignantly with the oppressed workman, a stranger in humble garb ventured to interfere. This angered the Egyptian, who turned upon the stranger with fierce lashings of tongue and leather, and the man, forgetting his humble disguise and venting the proud anger of a prince, struck the Egyptian dead.

* * * * *

Another period of forty years had passed in anguish over Israel when on the plains of Midian a gray-bearded shepherd, with princely bearing and contemplative mood, led his flocks from well to well and from pasture to [illegible] shrub "which burned yet never was consumed," he realized that the hour had struck for the redemption of his long-afflicted people.

The sweet babe left among the river reeds had been rescued by the King's daughter, educated as a royal prince, and made heir-apparent to the throne, but, after killing the cruel brickyard boss, having fled from sentence of [illegible] social agitator, was now in the fulness of time divinely called to complete his notable life work, free a nation, and leave mighty lessons for mankind throughout all ages.

* * * * *

So vast in consequences and so deep in principles was the insurrection of the Hebrew slaves against Egypt under Moses that all great movements towards freedom since have appealed to the Mosaic revolution for illustration and authority. Never until now, however, could any movement fully appreciate the principles that dominated the Exodus. Modern Socialism, aided by machine production and transportation, proceeds successfully along the four main Mosaic lines to that national and world-wide emancipation from slavery and want for which early Judaism and early Christianity both so strongly and gloriously stood.

* * * * *

Conditions in America

One Sunday morning after a sermon on Socialism based upon the Hebrew exodus, an official member of the church with a grieved expression protested, saying: "But, Brother Carr, you do not mean to infer that conditions among the poor of America are in any way comparable with those of the Hebrews in ancient Egypt!" Then he began a tirade against the poor to the effect that they had no right to blame anything but their own indolence and extravagance for their poverty! And this ignorant, exploiter's class-conscious attack followed my elaborate quotations from the latest and most reliable statistics concerning social conditions, such as are contained in the report of the Russell Sage Foundation and that of the U. S. government commissions! He is one of the many "prosperous" or would-be prosperous people, who, when God commands them to "Execute true judgment, and show mercy and compassion, every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart," "Refuse to hearken, and turn [illegible]

7, 9-11. They do not wish to face the facts which condemn the plan of their lives and the system by which they do their business—and their fellows. Such self-interested men deceive many others.

According to the R. S. F. report it required in the year 1912 $900 to support the average family "in animal comfort and working efficiency," whereas in the year 1900, according to Carroll D. Wright's U. S. government report and John Mitchell's report to the convention of the United Mine Workers, it required but $600. **An increase of 50 per cent in the cost of living within twelve years,—and the man who does not know that there is a social revolution wrapped up in this fact does not know much.**

More than half the adult males of America, continues the R. S. F. report, receive less than $500 per year,—which is barely half enough to keep the average family in "animal comfort." More than two-thirds of the adult males receive less than $600 per year—which is $300 too low for "animal comfort." More than nine-tenths receive less than $800,—which is $100 too little. And less than one-tenth, rich and poor, receive $900 or over per year.

The above statements are appalling and at first glance incredible. It cannot mean that the vast majority of American families live in abject hunger, cold, and homelessness? No. But it does mean, and it is a frightful fact, **that the vast majority of American husbands and fathers are compelled to permit the already overburdened wife and mother to do additional work for wages, and to keep the older children out of school to work in order that the younger children may escape starvation. And it also means that over ten million men, realizing these inhuman conditions, refuse to marry and assume the burden of a family.** Thus both married and single men and women, and even millions of American children, are slavish, impoverished victims of capitalist exploitation which blights their lives. And in many other great nations the conditions are worse for exactly the same reasons.

Meanwhile, since 1912, **the cost of living has** mounted higher and higher and still soars without any reason but robbery.

There are more hungry, schoolless children in the U. S. today than all the Hebrew children in ancient Egypt. There are more toil-worn, want-afflicted women, and more crushed, despairing, suicide-tempted men here today than all the Hebrew men and women of ancient Egypt. In Mexico, England, France, Italy, Austria, Russia, Germany, India, China, Japan, and other countries, **each,** there are more afflicted, sorrowing, crying people—miserable and hopeless from oppression and want—than ever were in ancient Egypt.

In a world boundlessly productive and blessed with machinery to produce luxury for all, wholesale want abounds because the machinery of production and the natural resources have been stolen by capitalists and the people of every country, however rich in resources, are crushed under the very machinery which God meant should free them from fear of want and tyranny.

Thos. A. Edison declared last winter that in a hundred years, owing to improved machinery, the poorest could live as luxuriously as the millionaires do now. **Not if the machinery and natural resources are owned then as now by private capitalists.**

The only hope for human deliverance lies in political and industrial democracy—direct legislation in politics and the collective ownership (by the people through government) of the means of producing and distributing wealth.

* * * * *

I. ECONOMIC DETERMINISM RECOGNIZED BY THE GOD OF MOSES

When the voice of God spoke through the white flame of the Burning Bush into the awed heart of Moses which had long blazed with hot indignation against the wrongs suffered by his people, the Divine Message was not such as some would utter today who claim to be called of God to speak His truth. Some unscriptural (if not unscrupulous) modern preachers declare that what the impoverished toil-worn people need "is not economic or social salvation, but individual or spiritual salvation." They say to the suffering poor, "Be good, individually, and you will be prosperous and happy. Get converted, be spiritual, and God will take care of you." Then contradicting this twaddle, which is disputed by age-long human experience, by postponing all hope till after death, they ignorantly or falsely declare: "God means for most people to suffer toil and poverty, therefore submit to His will, be content with your lot, and beyond the grave God will give you a happy home in Heaven."

But these servile defenders of mammonism forget that, even if a dehumanized victim of greed and cruelty should be found worthy of heaven after death, he might, some day, amidst the ravishing melody of angelic anthems, happen to remember, or look down from a window in his celestial palace and behold the want, misery and shame of his children here on earth,—then how could his happiness endure?

And the smug financial pirates who rule their churches and dictate the message of these preachers smile in quiet contempt at the cheap servility of such "ministers" and at the astonishing ignorance of the people who endure such self-evident misrepresentation of common sense, justice, and Bible teaching.

There is no lasting joy for men or angels until the curse of capitalist injustice is ended. Genuine Virtue and Love cannot selfishly rejoice while suffering blights mankind. They are by divine nature bound ceaselessly to struggle and sacrifice against oppression until it be forever overthrown.

* * * * *

The Hebrews were degraded in every way—licentious, idolatrous, quarrelsome, cowardly, and false to every holy ideal; it took Moses and his helpers more than forty years to awaken, organize and inspire them to strike for liberty; but, nevertheless, when God gave His great commands to Moses concerning the Israelites He did not even mention the subject of spiritual regeneration, moral improvement or intellectual progress. He only said:

"I have seen the AFFLICTION of my people; I know their SORROWS; I have heard their CRY, and am come down to deliver them from BONDAGE to Pharaoh and to give them a LARGE LAND flowing with milk and honey which they shall possess for themselves and their children after them!"

Oh, what a wise, loving, "materialistic" God. He had "seen" their abominable adulteries also; He "knew" their dreadful superstitions; He had "heard" their frequent complainings, quarrelings and blasphemies,—but He did not then mention their sins at all, nor at any time during their slavery and want!

What God did not declare through the Burning Bush is as illuminating and impressive as what He did, taking the two together.

Comrades and friends, **the God of Moses understood the law of "economic determinism" ages before Karl Marx was born,** just as He knew the law of gravity before Newton was born. As the law of gravity rules and balances the physical world, the law of economic determinism controls the social world, and God is the author of both. When Newton and Marx respectively discovered these majestic, far-reaching laws, they were merely "thinking God's thoughts after Him."

The God of Moses evidently realized that it would be useless to demand spiritual, moral, or intellectual worthiness from a race of slaves. He knew that economic conditions inevitably control the character and destiny of a race. Therefore he proposed to deliver them from slavery and want and **set them free in a country of their own** before He required the full fruits of righteousness; and He did not even give them the Ten Commandments until He had brought them out of Egyptian bondage, across the Red Sea, and well on their way toward the Promised Land. **He recognised the fact that political and economic freedom must precede complete moral responsibility and spiritual development. Unless economic justice forms the solid base, the superstructure of society can never be moral and spiritual. There can be no "righteousness" without justice.** "The prevailing mode of production and distribution of wealth," being fundamental to every society, does "shape the institutions and character of that society." **Marx and Moses are in complete accord concerning the dominant force in human affairs, and the "Materialistic Interpretation of History" finds clear and startling illustration in the Bible account of God's dealings with the Hebrew people.**

The same law holds good today and forever. "Les Miserables," the want-afflicted ones, can think of little else than how to get a living; the oppressed peoples must plan and fight for liberty, and any religious satisfaction or enthusiasm which seeks to "save souls" while content to leave the people in economic want and slavery is "a delusion and a snare," merely one of "the wiles of the devil" cloaked in religious garb.

And this is why the church has so largely failed and God's kingdom has been so sadly delayed for ages. **Social salvation and individual salvation must go hand in hand, but the first must lead the other.** The "way" of economic justice and practical brotherhood must be "prepared" by Socialism before the Kingdom of God can come in the glory of nation-wide, world-wide righteousness, peace and joy. The Christian principle of love cannot be practiced in a beastly battle for prey. Competition, with all its methods of exploitation, is anti-Christ. Socialism is the "good ground" in which alone the divine seed of the everlasting kingdom of love and justice can thrive.

* * * * *

God forbid that I should be misunderstood as minimizing the importance of faith in Deity, the hope of immortality, morality or spirituality. I believe in God as firmly as in my own present existence; I feel as sure of immortality as would be possible if I were now rejoicing in the spirit world; and I would not have taken from my heart and life the experience of God and the moral ideals attending it for all the gold of all the millionaires on earth. Mankind needs more of such real spirituality, not less. **And the only way that the church and the world can be truly "saved" and led into deep, genuine "spirituality" is by getting a righteous economic base upon which to build our individual and social superstructure.** If we cannot be "holy" in making a living it is impossible in any thing else.

Remember also that Moses never taught the people concerning life beyond death, although he surely knew of the doctrine of immortality from the Egyptians. But he had seen the great truth of immortal hope changed into a vile falsehood to keep slaves quiet in their misery; **for a prostituted truth becomes the most injurious lie**; and, doubtless fearing that the blessed doctrine of immortality might be transformed into a baneful delusion to keep slaves quiet, even in Israel, while their masters robbed them, he left no record of it. **Our immortality does not depend upon our belief in it, but upon our being worthy of it. And justice is the fundamental virtue.**

"Economic determinism," the law of God in human nature, makes it impossible for mankind to serve God acceptably and love each other as brothers under the system of mammonism in business. If we obtain our living by dishonest, brutal, selfish methods, our religion, morality and spirituality will be false and brutal also. Therefore, for the sake of true religion, if for no other reason, capitalism must give place to Socialism and the preachers must declare this or be false to God and man.

* * * * *

II. THE SOCIALIST THEORY OF "SURPLUS VALUE" WAS RECOGNIZED BY THE GOD OF MOSES

Not only did the God of Moses evidently recognize the (since named) Marxian law of "Economic Determinism," but He also recognized, in its main points, the Marxian theory of "Surplus Value." When on the plains of Midian He commanded Moses to lead the children of Israel from Egypt, He said: **"And when ye go, ye shall not go empty; but every woman shall borrow of her neighbor jewels of silver and gold and raiment . . . and ye shall spoil the Egyptians."** Ex. 3, 21-22. And after the Egyptians **had suffered all manner**

The Four Main Principles of Action Clearly Recognized by Jehovah in the Hebrew Exodus are the Four Fundamental Doctrines of Modern Socialism.—The Distinguishing Marks of Mosaic Sociology Correspond Exactly with the Economic Philosophy of Karl Marx.

of afflictions, including the death of the first born in every home, they were glad to get rid of the Hebrews at any price, therefore they gave them all the gold and silver and goodly raiment they desired. **"And they spoiled the Egyptians,"** that is, took the wealth as if it were the spoils of war. Ex. 12, 35-36.

And I have heard preachers and Sunday school teachers mumbling apologies for God, Moses, and the Hebrew people because they "borrowed" this wealth which they never meant to return! **But God and the Socialists understand that all this wealth, and much more which they could not recover, belonged by right to the Hebrew slaves, for it had been produced by their weary, sweaty labor and exploited from them by injustice. The God of Moses acted squarely upon the principle that "to the laborer belongs by right the full product of his toil."**

The unlearned, mistaken objection against Socialism that it would "violate the sacredness of private property rights," finds striking, satirical, "left-handed" illustration by the present situation in Europe where the armies of tyrants take by force all automobiles, horses, provisions, money, ships, lands, etc., upon which they can lay their bloody hands. Also by the manner in which the bankers and food monopolists have boosted prices skyward during the last decade, and especially since the European war broke out. Private property for the most folks under capitalism is impossible, because they are robbed by rent, interest, profit, monopolies, bank rules and capitalistic government. Under socialism every one will secure the full product of his labor and can therefore have a home and all he needs. All will have private property then.

And to establish and maintain this self-evidently just principle and thus insure peace and plenty among His people in the land of Canaan, God gave through Moses many noble, far-reaching laws. The land was to be equitably divided among the Hebrew families, **and no land was to be sold**; therefore there could never be any land monopoly without direct violation of the law. **Interest (usury) and profit (increase) were both forbidden, over and over again, as cardinal crimes along with murder, adultery and idolatry.** Ex. 22, 22-27; Lev. 25, 35-38; Deut. 23, 19; Psa. 15, 5; Ezek. 18, 7-18 and 22, 12-15, etc., etc.

It was for violation of these laws against exploitation of the labor of others that God later tore up the Hebrew people and banished them to Babylon; it was against exploitation by rent interest and profit that Nehemiah stirred up the people to popular indignation and revolutionized Israel; for crying against the exploitation of the people by land-grabbing, rent, interest and profit, the prophets were martyred by the self-appointed ruling class; and the awful dispersion of the Hebrews foretold by Zechariah and fulfilled 1900 years ago came as the judgment of God against capitalistic exploitation.

Exploitation by rent, interest, and profit mainly distinguishes the Gentile world from the Hebrew and the Christian ideals, and "when the times of the Gentile are fulfilled," when the reign of Mammon—capitalistic exploitation—is ended, and never till then, the Kingdom of God, of justice and brotherhood, will come in power. "Moses and the Prophets" all stand against capitalism and favor the social revolution proclaimed by modern Marxian Socialists for which millions have toiled and many have died.

* * * * *

III. THE "CLASS STRUGGLE" RECOGNIZED IN THE HEBREW EXODUS

The Hebrew Exodus was the struggle of slaves against a master class, not merely a "race movement," or a "religious movement," as some have said. Along with the Hebrews in their exodus from Egypt was "a mixed multitude" who had joined the insurrection to better their condition; for the agitation in behalf of liberty had evidently been carried on during several generations and a widespread and thorough organization was maintained to further the cause of the oppressed slaves. So strong was this organization that when Moses returned from Midian he dared face Pharaoh himself as its representative, the king fearing to slay him lest the organized workers should revolt and get possession of the government.

Every thoughtful Bible reader knows that the God of the Old Book hates kings, capitalists, and all grafters and tyrants, loves the common people, and decrees their final possession of the earth in splendor and joy. **"Behold; I (God), will shake mine hand upon these nations, and they shall become a spoil to their servants."** Zech. 2, 9. **"The meek (the humble, poor, afflicted, oppressed), "shall inherit the earth."** No sincere, intelligent reader of the Bible account of the Hebrew exodus can imagine that it was only or chiefly a "religious" or "race" movement; **although nothing could be more truly religious than the class struggle for justice to the toilers who produce the world's wealth.** The people did not revolt, nor did God interfere to save them, merely because they were degraded, idolatrous and in need of "spiritual" redemption. It was because they were "afflicted with burdens," had to "serve with rigor," and their lives were "made bitter with hard service." "The children of Israel sighed (not on account of their sins, but) by reason of their bondage."

Persons who object to calling the Hebrew exodus a "labor movement," a "strike," and a "walkout," on the ground that such an idea is "sacrilegious" or "unspiritual," have much to learn about the "sacredness of human life," the "rights of men to the blessings of nature" provided by their Heavenly Father and by their own toil, and of the "true dignity of productive labor" as actual partnership with God in creation and providence. **If a labor movement for bettering the condition of the toilers is not "sacred" and worthy of the God of Israel, nothing is.**

All other sins sink into utter insignificance before the soul-destroying, race-destroying, civilization-destroying sin of economic injustice. "And their cry came up to God by reason of their bondage, and God heard their groaning." Making brick, gathering straw, heat, toil, suffering from overwork, want at the table, life in miserable, little, hot, mud huts, slaving children, underfed and uneducated, parents in despair—all these may be quite "secular," "materialistic," etc., **but they were the causes of God's quarrel against the Egyptians.** They were fundamentally important to Him, and He squarely took the side of the discontented workers against their selfish, arrogant, parasitic masters and loosed His most terrible thunderbolts in the conflict against the foes of the working people, for the producing toilers are "co-laborers with God."

* * * * *

Class Consciousness of Moses

It has been said that "no master class ever yet freed its slaves voluntarily." And it may be as truly stated that no slave class ever yet freed itself untaught, uninspired, and unaided by superior men. The most rabid "impossibilist" Socialist who rails against "intellectuals" in the movement almost makes an idol of Karl Marx, a middle-class Doctor of Philosophy, university bred, and quotes him and other similar "authorities" by the page. The very men who gave us the modern Socialist philosophy and who have led us forward to abler agitation and more effective organization were not themselves of the working class; but what real student doubts the genuineness of the working-class-consciousness of Marx, Engels, Hyndman, or Liebknecht? Of Madam Breskovski, or Mother Jones?

Class consciousness, as taught by Socialists, is the state of mind which realizes that the workers who bear the burdens should have the rewards of life; which suffers in itself, with the keenness of perfect sympathy, the injustice inflicted upon the workers by the inhuman competitive system; which courageously assumes the wrongs perpetrated against the workers as done to itself, and which—without regard to consequences—commits itself to the struggle for working-class deliverance and rulership as the only possible outcome of justice and sanity. It does not imply bitter hatred of individual capitalists, who are in a sense also victims of the system; but it does imply an absolute abhorrence and repudiation of the capitalist system which impoverishes the producers in the interest of the plunderers.

Secular tradition has it that Moses was military chieftain of Egypt bearing proudly upon his breast tokens of victory in many battles. The Bible story, while claiming his birth as a Hebrew slave, declares he was heir to the throne and "learned in all the wisdom of the Egyptians"—which was only possible to princes and priests. Yet, from his high place, though he had never been a workingman, he saw and felt the woes of the outraged slave; and, perhaps at first hoping to improve their condition without a revolution pending the uncertain time when he should be king, worked among them in disguise until he killed the brickyard boss.

Why do I think he first worked in disguise?

(1) Because he would have endangered his prospect of the throne and his life if he had openly espoused the cause of the slaves.

(2) Because if he had appeared on the brickyards in princely array every slave and every Egyptian task-master would have bowed low before him. No one would have dared to answer back; his every look would have been a command, his will a law. Even if he had worn the garb of an Egyptian aristocrat, no mere brickyard foreman would have resented his interference. But with a man in the garments of a worker,—why should not the brutal foreman fiercely oppose him, and meet unexpected princely wrath!

(3) No prince of Egypt would have been punished merely for killing a brickyard foreman! He might have trampled the lives out of a thousand working people and suffered no penalty but the hate of the poor. What were workingmen to the Pharaohs whose tortured slaves built the pyramids without power machinery, and who, with their nobles and gentry, lived ruthlessly in senseless luxury upon the weary pain and ceaseless want of their oppressed people. But the investigation of the murder of the Egyptian brickyard boss led to the discovery of Moses' work in behalf of Hebrew emancipation, and that was treason toward the master class and toward the imperial government; therefore, the government decreed that Moses must die lest the sedition spread. This hot-headed deed of "direct action" on the part of Moses got him into serious trouble, caused more rigorous persecution of the slaves, closer watching against social agitators, and possibly delayed the revolution,—no man knows. But it proved how his heart beat as one with the hearts of the suffering toilers. He was "poor in spirit;" he felt as one of the poor; he was class conscious as a worker even while a prince, therefore the rulers would have slain him, as the same class afterwards slew Jesus for similar reasons.

Did Moses in exile spend forty years lazily following his sheep and dreamily making love to his wives and children? No. As Marx, exiled from Germany, from a London tenement where he dwelt in poverty, directed the forming labor and Socialist movement of Europe, sending letters and personal representatives to every important conference and receiving visitors for counsel, so doubtless Moses kept in touch with the growing Hebrew labor organization, receiving delegates for advice, and perhaps going himself in disguise to attend their more important conferences in Egypt. **When he felt that the time was ripe to return and enter upon the final stages of the revolution, he found Aaron already in the desert waiting for him, doubt-**

True Spirituality and Morality Cannot be Built on a Life or a System of Economic Injustice. Therefore, the Hope of a Religion Worthy of the Divine Name, and of a Human Race Worth While, Depends upon a World-wide Social Revolution. The God of Moses and the God of Jesus is the God of Modern Socialism.

less sent by the Hebrews in Egypt to report the situation to Moses: Ex. 4, 13, 27.

The subsequent account reveals clearly how completely Moses identified himself with the people; how he plead for them and fought for them; how he destroyed 3,000 of his own camp in a day to punish their treason against the general welfare when they tried to organize a movement to return to Egypt and make terms with their former masters—Ex. 32, 15-30; and how, at last, he refused of God life itself and personal salvation **unless his people could be saved with him.** Ex. 32, 31-33.

Yes, Moses was absolutely "class-conscious"—he was "meek," not self-seeking. He lived for the sole purpose of serving society in the most vital, needful way, "choosing rather to suffer affliction with the people of God (the meek—the oppressed, poor, needy and humble) than to enjoy the pleasures of sin,"—live in luxury at other people's expense.

Therefore, God made him the mightiest social agitator, the ablest labor leader, and the noblest lawgiver that the world has ever seen. And if his laws were obeyed today on earth each nation would become a paradise of peace and plenty for every man, woman and child.

And God calls today for preachers, teachers, merchants, farmers, wage-workers, and all who see the social vision, to risk everything as Moses did for the deliverance of the people. Cowards and self-seekers are not favorites of Deity, and over-caution may be treason against God and man.

* * * * *

IV. SOCIALISM IS GOD'S PLAN FOR HUMAN DELIVERANCE

Socialism, in the simplest terms, as its name implies, means the welfare of society—the common good against the selfish interests of the few. It requires that the people, all the people, have direct and equal access to the means of life; that the land and all other things upon which the common life depends be owned and managed by the workers for themselves. **Socialism is therefore a principle of justice, of brotherhood, of democracy, which must in the nature of the case manifest itself through methods differing according to the time.**

The Socialism of Moses, during a rude, hand-tool age, in a country where farm products were the chief wealth and the people were nationally independent, would **naturally and inevitably**, in harmony with the law of economic determinism, assume the form of a political democracy in which the citizens would own the land by families and **where all methods of exploiting one class by another would be forbidden.** Such was the Theocracy of the ancient Hebrews in Palestine established according to the laws of Moses—the most perfect democracy, the most equitable industrial system any country of the world has ever known. And it endured for hundreds of years.

The Socialism of Jesus, so far as it was possible to be established by the apostles, was maintained (according to Ward's "Ancient Lowly") for three hundred years, and, under the awful tyranny of the Roman empire, was compelled to assume the form of communism, because the Christians had no ballot, no political power—they were not citizens, but subjects, and had no machinery for collective production, and no land of their own on account of the Roman persecution. But Jesus evidently anticipated a real co-operative commonwealth following a world-revolution.

The Socialism of Marx represents the **spirit and purpose** of both Moses and Jesus in an age of machine production and political liberty, therefore it must take the form of the collective ownership through popular government of the means of producing and distributing wealth. As machine powers, the great factory, mining, railroad and motor boat methods of producing and distributing wealth, under private ownership inevitably developed the tyrannical trusts, the only way to obtain and maintain political and industrial democracy, is by collective ownership and use of them.

The main principle of Socialism, running through the Theocracy, the Communism, and the Marxian Co-operative Commonwealth, is that the people shall have possession of the means of life, and all the products of labor shall be for use and not for profit, so that all may enjoy the full product of their toil in practical brotherhood.

The promise of God which inspired the Hebrews to organize and march out of Egypt was that they should have a country of their own, "a large land flowing with milk and honey," wherein all should be able to live in peace and plenty by having direct access to the means of life and enjoying all the fruits of their toil **with no master class at all.** It was a socialist plan, pure and simple, the only one suited to that age, whose underlying principles harmonize absolutely with what the International Socialist Movement proposes for this machine age.

All that the Socialists ask is that, under self-government, the working people shall possess the land and all other means of producing and distributing wealth, free from the exploitations of a master class. And all this the Theocracy established by Moses in the name of God provided.

Therefore the God of Moses was a Socialist, and hated ancient capitalism, hates modern capitalism also, as the Marxists do.

* * * * *

HOW SHALL THE PEOPLE ESCAPE INDUSTRIAL BONDAGE AND OBTAIN POSSESSION OF THE MEANS OF LIFE?

The book of Exodus details the story of God's efforts through Moses and his helpers to free the slaves by peaceable means. After the agitation and organization among the Hebrews had lined practically all of them, and many others, up to the point of loyally supporting the revolutionary efforts of Moses and Aaron, meeting after meeting was held between the Hebrew leaders and the king, **and every argument possible in that age was presented.** There was no attempt, owing doubtless to the Hebrew hope of possessing Canaan, to overthrow the Egyptian government and possess the valley of the Nile. All the slaves asked was an opportunity to quit the job in Egypt and take their chances elsewhere. **But the masters would not let them go. They still were determined to live and luxuriate upon slave labor.**

Then the plagues were sent one after the other until the country was greatly afflicted and impoverished, yet still the aristocrats held to their slaves, who did not wish to fight.

At last the patience of God was exhausted, and, by nationwide bloodshed, the Egyptian ruling class was made willing to give up gold and silver and goodly raiment—anything—to get rid of the troublesome slaves. Whether it was an invisible angel, a band of intrepid, liberty-loving, house-servant assassins, or civil war, that destroyed the flower of the Egyptian nation, "the firstborn of every house," we know not—the account is 3,500 years old and fragmentary; but God somehow visited a terrible judgment of blood upon the Egyptians before their proud, selfish, stubborn hearts were broken and they consented to "let the people go." And even after that surrender, the king, overcome by greed, ambition, pride, and revenge, sent his army to pursue and bring back the slaves as they marched out, and so lost his army at the Red Sea.

* * * * *

"The first born of every house," the flower of the nation lying dead in a sea of blood! **We Americans know what that means.** We professed to believe that "all men are created free and equal" and have a "right to life, liberty and the pursuit of happiness," yet held millions of human beings in chattel slavery! Both North and South were to blame. Both hypocritically trifled with the awful crime. The slavery question and its political, industrial, and moral evils were plagues upon the nation and a bitter disturbance for more than fifty years. Outside of the few brave and insistent abolitionists who were generally despised, the nation did nothing but quarrel and compromise and betray the slaves and American ideals, until, at last, the real God of humanity, who differs vastly from the mammonistic god which the master class has ever worshiped, grew tired of our "big professions and our little deeds," and exploded the dynamite of His wrath beneath us. And through four horrible years, the bloodiest ever known, we paid the first installment of our penalty for prolonged and stubborn treason toward our ideals and to humanity.

* * * * *

Cost of Civil War

Three stupendous and awful results attended the just wrath of God upon our nation.

First, the flower of our race was destroyed. Hundreds of thousands of our strongest, bravest, brightest, best, young men, North and South, perished, and hundred of thousands more were incapacitated for life. A dead body or a cripple in every home, ruin and grief everywhere!

Second, poverty fell upon the nation with grinding, blighting power. The South was exhausted with the long struggle and loss of men from which she has not even yet recovered after fifty years. The North spent billions in the war—more than enough to have purchased every slave at the market price before the war; suffered the rapid increase of capitalistic domination through fortunes laid in graft and treason, and the degradation of Northern workers into a wage-slavery previously unknown in America, and saw her merchant vessels swept from the seas to which they have never returned.

Third, the American country was forever lost to the race which existed here before the war. Then we boasted of our Anglo-Saxon blood. England, Ireland, Germany and Scandinavia had peopled our land and mingled their blood here in a new race that seemed destined to prove the glory of the earth. But the larger part of the best seed of this race was destroyed or blighted in the war. If the glorious young men from the North and South who were killed or incapacitated from supporting a family had lived and peopled the country, as they would have done but for the war, their children, grand-children and great-grand-children would have filled the land so rapidly that stricter immigration laws would have been necessary and the American race would have remained Anglo-Saxon. But the vacuum left in this great new country by the destruction of such vast multitudes of its prospective fathers drew the tides of oppressed, impoverished life from a new quarter. Jews, Slavs, Italians, Greeks, Syrians, and other dark-skinned folk, answered the call and are now peopling the land. **Therefore the American race of tomorrow will be a different race altogether from what it would have been had our civil war never occurred. Because we betrayed our ideals and persistently desecrated our glorious heritage with slavery, God took it from us and gave it to the most oppressed peoples of Europe.** And God is just. Blessed be His name. **He cannot be trifled with. He will make this a land of true liberty, a refuge for the oppresed at any cost.**

* * * * *

The Industrial Struggle

Now our nation and the whole world is engaged in a struggle for freedom on a larger scale and with deeper meaning than was possible before the machine age. The forces of greed and tyranny have seized the machinery of production and distribution and have monopolized the natural resources until the masses of the people are dispossessed of lands, houses, and the means of life. **THEIR BASE OF SUPPLIES IS CUT OFF. They** have no direct access to God's beautiful providence in nature's wealth. They are dependent, enslaved, poor; and the forces of freedom are fighting in their behalf by every peaceful means.

The period of agitation and organization is almost over. Thousands of speeches and millions of papers repeat the argument for the new freedom every day. In every nation labor organizations on industrial and political fields, have formed, strong in membership and determined in spirit. **The argument is all on their side.**

And the plagues already visited upon the nation on account of capitalism are many and terrible. General oppression through armies and corrupt politics; general poverty so great that the average family in every country is unable to live humanly or educate their children properly; millions in every country in abject, painful want; child-slavery and female sweatshops blighting the springs of life; millions of men and women in every great nation too poor to marry; millions of homes made miserable by want; the liquor saloon, the brothel, the white slave traffic; the spread of industrial and venereal diseases on account of poverty; strikes, lockouts, mine explosions, railroad wrecks; corrupt courts, servile executives, government by injunction and by gunmen instead of by law; the deterioration of the race; the decay of religion, etc., etc.—the list of capitalistic plagues are too numerous to mention, too terrible to describe. These would all disappear under Socialism.

To all the above, must we add the horrors of war? **Yes, unless every man who knows the truth of Socialism speaks it boldly forth, unless those who see their duty do it.**

COMPROMISE IS THE MOTHER OF TRAGEDY. God will not be denied the political and industrial freedom of His offspring mankind. The civil war in America would have been avoided if every one who believed in abolition had boldly talked and voted for it. **Compromising and trifling with the truth and human liberty causes the wrath of God to explode in battle thunder.**

When the education, agitation and organization are fairly well attended to and the majority of the people are awake and ready, we can win the social revolution by the peaceful methods of the ballot and legal action. **EDUCATION IS OUR WORK NOW. And he who knowingly neglects this work for ease, or power, or money, or place, or pleasure, is a traitor to God and man.** He and his kind will be to blame if the flames of war sweep over the land in frightful, unprecedented fury.

Pharaoh tried to prevent labor disturbances in Egypt by killing the male children of the Hebrews lest the slaves become dangerously numerous. The Greeks murdered the subject Helots in an annual man-hunt for the same reason, and now the "warlords of Europe," the Kaiser and the Emperor, have started the most terrible international war ever known in order to drown the popular demand for liberty in a bloody sea of victory for imperialism and capitalism. Rather than "let the people go" into the Promised Land of industrial and political democracy, they would sacrifice billions of dollars' worth of property, impoverish all Europe for many years, and murder millions of men. But even so they cannot trample liberty down. By their fiendish, unjustifiable, irresponsible, insane havoc—the wholesale sacrifice of lives and property unprecedented—these kings are preaching the social revolution more loudly than the Socialists themselves, and out of this awful carnage will come a vast, deep, invincible, general demand for socialism to make such things forever impossible hereafter.

* * * * *

The point is that **the God of Moses has not changed.** He loves liberty and justice more than "peace" which prevails through oppression and robbery. **Righteousness first, then peace and joy, is His immutable command.**

And those who believe in Him must obey Him and help in His work, or suffer the awful penalty which history and experience make clear. But whatever individuals may do or suffer, His plans advance. Economic determinism, expressing His will in society, pushes the race surely and swiftly on toward the cooperative commonwealth.

* * * * *

The Socialists stand in every nation against war and struggle for peace. They prevented a war between Germany and France over the Morroco question a few years ago, and also between Norway and Sweden over their separation. They are striving to end the present war as soon as possible. And Jean Jaures, Europe's greatest Socialist orator, lately assassinated in Paris because he opposed militarism, has been hailed by the newspapers of all nations as "the modern martyr for peace." But as the Hebrews were forced to war against their will by Pharaoh; as Lincoln with a broken heart was compelled to take up the sword in defense of the American union; and as Socialists today in Europe are being dragged into the dreadful holocaust of battle, the princes and capitalists of every nation may force upon seekers of liberty the alternative of bloody battles or hopeless servitude. In that case Socialists in general would place liberty before peace.

THE CHRISTIAN SOCIALIST
Published Monthly by
THE CO-OPERATIVE PRINTING CO.
Address: 5457 Drexel Ave., Chicago
Telephone Midway 4028

SUBSCRIPTION RATES

One year—single subscription	$ .25
In Chicago, Canada and all foreign countries	.40
Five months subs in clubs of ten or more	.10
In Chicago, Canada and all foreign countries	.15

Bundle Rates

Single Copy, any address	.05
Orders for less than 10 copies, each	.03
Orders for 10 or more copies, each	.01
Bundle of 500 copies	4.50
Bundle of 1,000 copies	8.00

EDITORIAL STAFF
Rev. Edward Ellis Carr, Senior Editor.
Rev. Irwin St. John Tucker, Managing Editor.

ART EDITORS.
Ann C. Coles — Dorothy O'Reilly Tucker

SPECIAL CONTRIBUTORS
Rev. Walter Rauschenbusch — Jessie Wallace Hughan
Rev. Eliot White
Rev. Bernard I. Bell — Rev. William M. Gamble
William H. Watts
Harvey P. Moyer — Rev. J. L. Smiley,
Rev. Thomas C. Hall

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

COMRADES

If you think this issue of the Christian Socialist worthy of special circulation, order bundles as soon as possible. See prices at head of this column.

JEAN LEON JAURES

"The most noted orator in France and the most powerful anti-war agitator in Europe was assassinated. * * * To die as a martyr to the cause of peace is surely more noble than to lay down one's life in a modern war of conquest." These words from the Baptist Standard illustrate the manner in which the newspapers of all nations have honored our world-famous comrade Jaures, who was shot from the rear while dining at a restaurant by an over "patriotic" French jingo. The Socialist movement of all nations, many millions strong, mourns with high honor and deep love the loss of this great and noble comrade.

THE PROTEST OF THE POPE

Giuseppe Sarto laid down the heavy burden of the Roman Papacy on August 20, killed by grief over the war. His last words were expressions of sorrow that all the power of his office had failed to avert the terrible strife. "In olden times the Pope by his word could stop princes from fighting," he lamented, "but now he is impotent."

That Pius X was "a good man" all the world confesses. His life was pure, simple, devout; and he did his duty bravely and firmly as he saw it. That his greatness was more of the heart than the head, however, many of his papal policies attest; yet greatness of the heart is the truest greatness, after all, and lies more in the realm of what men call character. Loyalty to what one honestly believes to be right must in the nature of things meet the approval of just men and wise angels, even though they may condemn or smile at the human error which too often mars our sincerest efforts to do good.

The late Cardinal Rampolla received the majority of votes cast at the last conclave, but the Austrian government interposed a veto and Sarto, the Patriarch of Venice, was the second choice. One of his first official acts as pope was to annul the Austrian veto power for the future. And Rampolla remained until his death the strongest man in the Roman Church.

Pius X's bitter warfare against modernism in theology, general education, and politics weakened his influence and caused great loss of power to the Church in Italy, France, Spain and Portugal. His opposition to Socialism, manifest in the dissolution by papal decree of the Sillon of France and the world-wide attack upon Socialism by certain of his followers, also proves his inability to appreciate the courses of the world's inevitable progress. On account of these two grave and far-reaching mistakes in policy, Pius X leaves the Roman Church weaker and surrounded by greater difficulties than he found it.

His death, nevertheless, marks the end of a noble, heroic life, and makes the strongest possible protest against the war which he could not prevent. Having protested against war in vain while living, his great, kind heart, already weakened by age and sickness, broke in grief at the unChristian carnage loosed by war in Europe. He entered a supreme protest by dying. Thus his death became the sublimest act of his life.

SOCIALISTS AND THE WAR

A week before war was declared by France, Jean Jaures, for many years the leader of the French Socialists, was assassinated as he sat at a table in a restaurant, surrounded by friends, by a "patriot" who screamed "Traitor!" Jaures had been leading the fight against war through his paper, L'Humanite, as well as in the French Parliament.

Immediately after the declaration of war by Germany on France, the report was widely circulated that Karl Liebknecht, leader of the German Socialists, and Rosa Luxemburg, had been executed by order of the Kaiser because of their opposition to militarism. It was added that all of the 100 Socialist deputies in the Reichstag had been executed.

Walter Lanfersiek, national executive secretary of the American Socialist Party, at once wired Secretary Bryan in regard to the truth of these rumors. Bryan informed Lanfersiek that Ambassador Gerard had assured this Government that Liebknecht is alive and well, and that the Socialists have not been executed by order of the Kaiser.

Later dispatches to the United Press, and also private advices from Morris Hillquit, just returned from Germany, said that the German Socialists had enlisted in the East Prussian army to stop the Czar's millions, who are pouring over the frontier in an invading torrent.

If this be the case, the Kaiser's play has succeeded. He has used the call of War to stop the Socialist advance. Forty per cent of his subjects are republicans, opposing his rule. His own precinct of Potsdam was captured by the Socialists; and an anti-monarchist represents the War Lord in the Reichstag, fighting his plans at every step.

For Liebknecht, backed up by the other Socialist deputies, began exposing rottenness in the German army. His revelations regarding the Krupp firm and regarding the traffic in titles had stirred the people profoundly. Rosa Luxemburg's challenge to the army to disprove her charges of gross cruelty to enlisted men was evaded by the military power, which thereby confessed itself unable to meet them.

These cries of protest could be drowned [illegible] only one way—by beating the war-drum, [illegible] workers were threatening the throne, therefore the workers must be set to shooting one another; which they are now doing with great industry and dispatch.

But though many Socialists fall, Socialism is not dead. Its arguments will be enforced a millionfold by the slaughter of Europe's best and bravest sons. Imperialism's dying struggles are terrible, but the death rattle is near.

TO ALL SUBSCRIBERS

Hereafter the **Christian Socialist** will be a monthly at 25c per year. This is the limit of worthy issues at the price. Whether we shall be compelled to use cheaper paper will depend upon how rapidly you "live ones" roll in the subscriptions.

Those who have been subscribers to the semimonthly **Christian Socialist** will have their unexpired time extended **from August 1, 1914,** to a period **double** the term shown by the yellow address label on their paper. Thus we will do full justice to all the old subscribers. And we hope they will all strive to make the new monthly plan at the cheaper price a great success. We shall stick to the cheaper monthly edition even if we do later have a weekly at a higher price.

CAMPAIGN SUBS TEN CENTS

In order to reach as many people as possible during the campaign of 1914 we will send the **Christian Socialist** monthly to any address at ten cents for five months. Ten campaign subs for $1.00. **Anyone will give you ten cents for a campaign sub, if you ask them.** Try it. Also send these short term subs to the preachers and teachers and other hopeful people. It is a great chance. For people in Chicago and all foreign countries, 15c.

"MORE ATTRACTIVE"

(Editorial in Springfield [Mass.] Republican.)

Socialism, whether regarded as a theory, or an organized movement, or a state of mind, never looked more attractive than now. Considered merely as an ideal, it has the inestimable temporary advantage of being able to prove beyond any possible controversy the cataclysmic capacity of the existing order for upsetting the civilized world. Could anything be worse? And the question may not confidently be answered at this point in the unfolding of a stupendous catastrophe. If Socialism in any form could be depended upon to insure mankind against such a prodigious backslide into savagery as one beholds at the center of western civilization, the case would be instantly closed and millions of minds would be made up that have hitherto seen in Socialism nothing but the perfectionist aspirations of visionaries.

But, in regard to war, Socialism is plainly on the right track, whether or not it could ever be realized fully in the industrial organizations of society. At two points it strikes heavily at the foundations of the world's militarism. First, it embodies the principle of internationalism as opposed to nationalism, and the principle of human solidarity as opposed to race hatred. This war is a frightful jumble of national rivalries and jealousies, and of racial conflicts and animosities—so much so that by selecting in turn some particular factor for special emphasis one may plausibly justify the warlike course of each of the eight nations at this moment pursuing the business of organized murder.

The higher Socialism means, in the last analysis, the brotherhood of man; but it begins by wiping out nationalities and creating a political federation of the states that may be brought within the sphere of its influence. Socialism would create in Europe one great state having no aggressively imperialistic or militarist basis, and thus it would obliterate those bitter nationalistic passions which have been responsible for so many wars periodically drenching the continent's soil with human blood.

THE LIVING CHURCH DECLARES

That "empires and emperors are menaces to the peace of the world and must go. Francis Joseph and the Kaiser have sealed the doom of the systems which gave them the power to plunge Europe into war. . . . The two emperors have declared war against the Twentieth Century."

The European war will mean the greatest impulse for Socialism that history records. It will mean an end of all kings with real powers and an end to all bullying bureaucracies.—Chauncy M. Depew, quoted in Appeal to Reason.

STITT WILSON SPECIAL

Twenty-five thousand copies of the Stitt Wilson Special have been sold and we will print ten thousand more. If you want copies of this great paper containing the splendid propaganda article on "Christianity in Overalls," order soon. Everybody in your vicinity should have one, and that is "up to you." One cent per copy in bundles of 10 or more; 500 copies, $4.50; 1,000 copies $8.00. Get your local to order a big bundle before it is too late.

SOCIALIST CAMPAIGN SONGS

Sixteen stirring, melodious, revolutionary, Socialist Campaign Songs with music, only 5c per copy, 50c per dozen and $3.00 per hundred. The great and the best. Fill your locals and your homes with them. Use them at your public meetings. Order of the Christian Socialist.

MOYER'S SONGS OF SOCIALISM, 128 pages of words and music, superior to all other Socialist song books. 20c each (paper cover), $1.75 per dozen. Order of the Christian Socialist, 5457 Drexel Avenue, Chicago.

Socialist Party Appeals To American People

A desperate situation confronts the people of America.

Unscrupulous capitalists, using the European war as a pretext, are increasing the cost of food so that millions are threatened with starvation.

The President of the United States has ordered an investigation of the increase in food prices, and the prosecution of those responsible for it. Such investigations and prosecutions have brought no results whatsoever in the past and are not likely to do so now.

European governments, when confronted with a similar situation, realized that there is only one measure that can be depended upon to bring relief—the seizure of all plants and industries responsible for the increase in prices and their operation by the government for the benefit of the people.

We demand that the same action be taken immediately in the United States.

We demand that the government, as an emergency measure, seize the packing houses, cold-storage warehouses, granaries, flour mills, and such other plants and industries as may be necessary to safeguard the food of the people.

Such seizure will not only benefit the people of the United States but also the people of Europe.

When the government controls the industries, the exportation of foods to Europe can be prevented. The rulers of Europe, unable to secure food for their armies, will be forced to call off their soldiers.

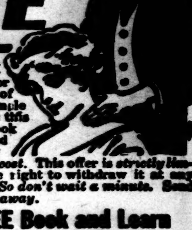
We also demand that the exportation of money and of munitions of war to the European nations be prohibited. The United States must not aid the powers of Europe to continue their fratricidal strife. We call upon the people everywhere to hold massmeetings and to send resolutions to the President and Congress demanding immediate and decisive action.

The need is urgent. We must act.

By order of the National Committee on Immediate Action,

WALTER LANFERSIEK,
Executive Secretary, Socialist Party.

New Illustrated Book on Drugless Healing
(Mechano-Therapy)
FREE



Not one cent to pay, either now or later—no obligation of any kind. Just your simple request will bring you this valuable illustrated book and beautifully colored anatomical charts by return mail—*without cost*. This offer is *strictly limited*. We reserve the right to withdraw it at any time without notice. *So don't wait a minute.* Send your acceptance *right away*.

Get This FREE Book and Learn

How to Treat Headache — How to Treat Catarrh
How to Treat Neuralgia — How to Treat Epilepsy
How to Treat Constipation — How to Treat Hay Fever
How to Treat a Sprain — How to Treat Paralysis
How to Treat Rheumatism — How to Treat Pleurisy
How to Treat Lumbago — How to Treat Asthma

—besides hundreds of chronic diseases and many other important health subjects which everyone should know.

Why We Are Making This Offer

We want the public to know the *real truth* about Drugless Healing. Besides, this Free Book will demonstrate how thoroughly and in what a surprisingly short time you can master this wonderful new profession, at home without interfering with your regular occupation. If you want to earn

$2,500 to $6,000 a Year—

if you want an established profession that is remarkably profitable, if you want to become master of your own and others' health and happiness, then send for the free book and charts and see what Drugless Healing has to offer you. Hundreds of successful graduates demonstrate the wonderful efficiency of our methods. How about yourself? Are you healthy, happy—making all the money you want? If not, get posted on Drugless Healing *right away!*

Remember—This Offer is Limited

Write NOW for FREE Book and Charts. Don't wait to think it over. Get the facts—the real truth—learn what you can earn as a Doctor of Mechano-Therapy. The FREE illustrated book and big charts, etc. explain all. Send a letter RIGHT AWAY.

American College of Mechano-Therapy
Dept. 902 81 W. Randolph St., Chicago, Ill.

The Live Ones

By Mrs. Ella Carr

"Every issue of the **Christian Socialist** is an eye-opener and when people get their eyes open they are Socialists."

H. G. Brockway, Sec. Local,
Sumas, Wash.

* * *

"Your paper is certainly grand. I have made a good many Socialists by giving them my paper after I get through reading it."

Mrs. Carrie Hall, Cal.

* * *

Comrade Gilhousen of California sends an order for $3.50 for preachers subs and says: "The **Christian Socialist** is doing a great and needed work. I have been distributing special numbers among the preachers with valuable effect."

* * *

"I am glad to hear of your price reduction as I believe it will enable you to reach a good many who need to hear from you."

Mrs. S. F. J. Linn, Florida.

* * *

"The **Christian Socialist** is great. It should have a big circulation."

Wm. Scott, Iowa.

* * *

"We do enjoy the **Christian Socialist** so much."

Mrs. Mary Sullivan, Ill.

Comrade W. F. Robinson of Canada, renews and write: "It seems a pity your paper cannot be issued weekly. Ours are busy lives and one Sunday we are without it and it seems a great miss."

* * *

"We consider the **Christian Socialist** the best magazine published."

Mrs. Helen W. Perry, Mich.

* * *

About the Song Book

Comrade Ema Mack, of N. Dakota, orders another dozen copies of the cloth bound Songs of Socialism and says: "The first bunch went like wildfire."

* * *

About the Wilson Special

Many bundle orders for the Wilson Special have been received and still they come. Comrades have had us send it to lists of friends. Socialist Locals have taken up collections and ordered bundles for distribution.

* * *

"I'm going gunning after the preachers of this city with J. Stitt Wilson's 'Christianity in Overalls.'"

W. M. Ralston, Fostoria, Ohio.

* * *

Comrade J. B. Taylor of Michigan, sent for 800 copies and said: "That paper especially revived my enthusiasm. All are good but this gives some extra clips. I am anxious to see some preachers here and learn how they view it."

* * *

"Of all the good things that the **Christian Socialist** has given us in the past (and they have been many) this 'Christianity in Overalls' is the best yet. I wish I could send it to every citizen in the state. I am a working man out of a job but I can spare a dollar to distribute this among my brethren."

L. S. Wellinger, Pa.

* * *

"I think the Wilson Special one of the finest numbers that I have read."

Robt. H. Austin, Texas.

* * *

"We think it the best ever for propaganda among the church people. One of our pastors has lately been converted to Socialism through your paper. We believe he will do us much good."

Local Dewey, Okla.

* * *

"I shall make an effort to get some of the people to read it. It ought to be in every home. Such truth is seldom heard from the pulpit."

Isaac W. Stanley, Mo.

* * *

A number of Comrades have sent good lists of subs and also special Campaign subs for five months.

ONE CAPITALIST BIGGER THAN HIS CLASS

Ernest Solvay, Belgium's foremost capitalist, recently donated to the Socialist party of that country one million dollars for educational purposes.

Solvay is the inventor, with his brother Alfred, of the process now used the world over in making bicarbonate of soda.

The Solvay brothers were poor farmer boys and had an uphill fight to work their invention commercially and protect their rights from the rapacity of capitalists.

The Nation's Pulse

By Irwin Tucker

Can we stay out of the war?

President Wilson's fervent appeal to his fellow-countrymen to avoid all manifestations of partisanship is a danger-signal, showing how near we may stray to the cauldron of destruction. Every move is a menace.

Our crops are tied up because of the lack of neutral bottoms in which to carry them. President Wilson introduced into congress an emergency shipping bill providing for the registry under the American flag of foreign built ships. There are many such ships whose owners are anxious to sell them, to avoid capture. This was passed.

Wilson also had a scheme for appropriating $25,000,000 so that the government could purchase and operate lines of these steamships, for a double purpose; to move our crops to the hungry hordes of Europe and to capture the South American trade while our competitors are cutting one another's throats.

This plan was widely hailed for two days; then it died. Why?

J. Pierpont Morgan, head of the international shipping combine, signified to the President that his concern "did not care to have the government compete." So the government withdrew its plan.

The Chicago Herald of August 22 says·

"American ship owners and capitalists are opposing government embarkation in a field of industry heretofore given over to private citizens, AND THEY DO NOT WANT TO MEET GOVERNMENT COMPETITION ON RATES."

Morgan went to see Wilson and McAdoo. Morgan's banking house controls the International Mercantile Marine, the famous origin of which gave rise to the phrase "Morganeering" by the Britons. The fleets of this company are owned by American capital, but they all fly foreign flags, because American crews must be paid higher wages than foreign crews, and hence patriotism was unprofitable.

But now that patriotism is profitable the Mercantile Marine will hoist the Stars and Stripes, and demand that the lives of American sailors be risked to protect its sacred capital, while at the same time protesting vigorously lest the American people should reap any benefit by reason of lowered rates.

And the President gladly assents. All he wants, he states, is to have the crops moved. Who gets the profit is immaterial.

Hence Our Risk

Here arises the risk. If American ships carry corn to Germany, Great Britain may seize them as contraband of war. If we carry corn to England, Germany will hate us like poison and will remember the grudge.

But we MUST SELL THE CORN CROPS. To let Americans eat the crops they have produced would be "fatal to business."

Danger in the East

Germany and Japan have fallen to quarreling over the Chinese port of Kiao-Chau. Japan is England's ally, and she has announced her intention of sweeping the Far Eastern waters clear of German cruisers.

If she declares war she may seize all the German Islands of the Pacific; the German Samoan Islands, and the holdings of the Kaiser all through Melanesia, Australasia and Polynesia. This will throw a ring of Japanese naval bases around the Philippine Islands. It will put Japan within striking distance of the Crossroads of the Pacific, the Hawaiian Islands.

Can we maintain peace if Japan demands the Philippines? Or will we go to war with England's ally, and seize the opportunity to annex Canada?

Japan must have an outlet for her surplus population. We must have a subject nation to tickle our pride of imperialism. Suppose Japan does takes the Philippines from us? Would that same pride of conquest impel us to hoist our [illegible] above Canada?

It might. [illegible] his bloodthirst enveloping the world may [illegible] us too.

FOOD JUMPS; WHY?

President Wilson again struck hard when he instituted inquiries in every city of the union to determine why, in the face of such tremendous crops as had just been reported, food prices should have soared so suddenly. Food prices promptly stopped their rise and in some places began to fall.

The retail dealers of Chicago held a mass-meeting to protest against the accusation that they were holding provisions for a rise; and also to protest against their being prevented from holding provisions for a rise, if they so desired. A lone seeker after truth from Alabama wandered into their midst, and shortly arose to remark as follows:

"The farmers of Alabama are trying to find out why we get so little for our products," Mr. Green said. "I was sent to Chicago by the farmers of that state to find out just what the market conditions here are.

"A day or so ago I went into a large number of markets, and I found that sweet potatoes, which we have been selling for 1¼ cents to 1⅓ cents a pound, were selling in the retail stores here for 5 to 8 cents a pound.

Where Profit Goes

"Out at the Randolph street market this morning a farmer was selling cabbage at 2 cents a head, and at the retail stores the price was 10 to 15 cents. Baskets of tomatoes weighing twenty-five pounds were selling for 25 cents. The price at the retail stores was 10 cents a pound. The difference between the price of onions at the market and at the retail stores was 500 per cent.

"Peaches, apples, and pears, between the South Water street market and the retail stores, rose 100 to 500 per cent in price. The difference between the wholesaler and the retailer in Chicago is 400 to 500 per cent. The reason, it seems to me, is that there are far too many little retail stores. It seems strange that the retailers would come here to fight the city markets if such markets would not affect their sales."

Whereupon he was rebuffed for butting into a pleasant little gentleman's agreement meeting. The farmer gets nothing, the consumer gets soaked; the middleman gets rich. Why? Oh—Competition!

Thus is the President's fond dream of "everybody's son at the head of a little business all his 'own" working out. The Consequences of Competition are bitter.

Why, Mr. President?

But here is a point meet for investigation. The food center of the nation is at Chicago, where beef and grain find their largest trading centers. The Federal District attorney at Chicago is James H. Wilkerson, a lawyer of ability second to none who have held that post. Wilkerson, proceeding on the mandate of the President, investigated the food rise with a pointed stick. Just when things are shaping to a climax, and true bills against several packers are reported to be imminent, the President sends to the Senate the name of a man called Clyne to be Wilkerson's successor.

Why swap horses in the middle of a stream? What reason is there for setting an official a task and removing him when half through? And most especially, what is the reason for replacing a man proven able to get results with a man who has never appeared in a Federal court and of whom nothing much is known?

It appears to the casual eye that the Department of Justice did not want the food inquiry to be taken so seriously as Wilkerson took it. Some one might go to jail. That some one might be a wealthy person with friends at Washington.

Such things as this were familiar under Roosevelt; but why under Wilson? Roosevelt's administration was that of politicians; we were beginning to hope that Wilson's was that of honorable men.

A POINTER FROM THE PRAIRIES

Lo, the Poor Indian, tried direct action against his white oppressors for many years, always to his detriment in the long run. Now out in the Dakota prairies he has turned to political action exclusively, with thrilling results. The Secretary of State of South Dakota has just issued a charter to the "Indian Political Association" of White River, Mellette County, S. D., formed for the purpose of putting the political affairs of the tribesmen in that region on a solid basis. Its incorporators are Isaac Bear-Looks-Behind, Edward Castaway-in-the-Forest, Benjamin Hungry, James Bear-Thunder and Henry Swift Eagle.

Already a score of important political offices in Bennett and Mellette counties have been taken over by the redskins, who are men of intelligence and education superior to that of many of their paleface competitors.

Why not? Let us encourage the native Americans to make their stand against invading foreigners in the political field. Our coinage already bears the image of the aborigine. America for Americans! We should at least have a Cabinet officer from them. Secretary of the Interior Young-Man-Making-Fire-with-Two Sticks or even President Jeshurun Catamount-Spitting-at-a - Lightning - Flash may adorn our national histories in the days to come, when the wily redskin shall have come into his own.

For the wily redskin begins to see that in order to achieve power he must organize politically for his own cause. The workingman has not yet grasped that supreme idea. When he does, the American workingman will be as successful politically as the American Indian is beginning to be.

To Woodrow Wilson in the hour of his sorrow, the nation extends the hand of its sympathy.

Although as Socialists we often criticize his policies and challenge his views, we do so in the belief that, however mistaken he may be, his sincerity is unmistakable, his honor clean. Mrs. Woodrow Wilson was a woman of deep sympathy and ceaseless energy. Much of her time in Washington was spent in expeditions among the slums, seeking to do what she could to relieve the poor and sick of her neighborhood. Her loss came at a time when almost superhuman burdens were placed upon the shoulders of the President. Yet he turned from her grave in faraway Georgia to his desk at Washington, refusing to allow his attention to be drawn from the great problems confronting him by any personal sorrow, however great.

The heart of the people throbs with his grief.

CALLED OFF

The City of Basle, Switzerland, is cut off from the Western world by millions of German, Austrian, French, English and Belgian soldiers, who are busy killing each other with all sorts of horrid inventions; therefore, the International Congress of Social Christianity announced there in our last issue can not be held. All good must step aside till the war monster satiates himself upon human blood.

GRAPE AND CANNISTER

We will send ten different issues of the Christian Socialist in a single bundle—a splendid and powerful assortment—for ten cents to any address. Put a grape and cannister shell like this into the home of every family in your town or ward. Send a bundle to your distant friends. Do not let them sleep through this campaign also. It is time to wake them up.

FIVE MONTHS FOR TEN CENTS

This campaign must be made memorable on account of the greatly increased Socialist vote. To help you make it so, we will furnish five months subs at ten cents. The next five issues will be live wires. Please connect the people with them. Almost anyone will pay ten cents for a campaign sub to the Christian Socialist. Try hard to get up a great club of from ten to a hundred. Do not forget the preachers and teachers. Hit as many of them as you can with these short term subs. For people in Chicago and all foreign countries, 15c.

DYNAMITE BOMBS

A Bundle of Papers to Jar People Loose

Ten different issues of the Christian Socialist, excellent, stirring papers..sent in a single bundle to one address for TEN CENTS. A big bargain and a mighty bombshell all in one. Put one of these bombs in every home of your town or ward. Send one to your distant friends. It is time to [illegible]